TUESDAY JANUARY 7, 1964
PLAYED ON APRIL 23, 1964

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So, here we are again in the old quarters; and I hope hot too many sicknessess. And judging by everybody who us here, and those who have heard what I said last Friday, I will have to assume that you all want to come. It makes it very difficult for me to tell some of you not to come. So, for the time being I will not say it.

Last Friday, you know, we struck a certain note. It was our first meeting in the new year. It will depend on what kind of note is being struck what kind of a tone it can give and what it could mean for the beginning of the year in any event or how long it could be sustained on a certain level. And, for that reason, the meeting was serious enough to indicate what the plans would be and that we have to adhere to it as strictly as we can. And that particularly Tuesday evening has a very definite ~~xmx~~ place in hte groups as a whole; and that to a great extent it will be necessary for me to depend on all of us. And, for that reason, when you do come, you undertake and you have an obligation to come regularly and not to find little excuses but really to make an attempt so that in the Tuesday meeting we can get somewhere.

Now, it does not mean of course that all of us are in the same state of development; and also that some of us may be in a certain state as compared to others or that at times we are in a state and that other times we are not in a state or in a different one. And in accordance with that what we talk about on Tuesday it may not always fit the particular case which you feel where you belong; that is, where questions that you might have would be answered.

The people on Tuesday are supposed to become gradually their own doctor. You remember once I talked about a medicine chest of psychological helps so that at certain times, when you want to find something for yourself, knowing what you are and having diagnosed your own sickness, that you know what you ought to get.

This applies very much to the state of development which I hope we will go thru during this coming year. It will not be easy. There will be certain restrictions that you will have to place on yourself and certain forms of sincerity which have to become apparant in your life. And once and for all you will have to do away with many things that perhaps you are now still indulging in which do not belong any more. And you must realize that for the sake of work you have to do something about it. So that you must also, regarding yourself, be able to judge what is right ~~xx~~ for me and what is not.

That is, that at times you must know that you cannot and do not want to come to the Tuesday group. And that altho you can belong to the group, that you will not attend the meeting. And that you may, for the time being, not want to attend a meeting of this kind; but that you want to have meetings, altho you want to remain in touch, that you may want to come on a Wednesday or may want to come on a Friday; and that you are entitled to do that provided you let me know so that you do not violate the requirements that you ought to make it as continuous as you possible can of coming on Tuesday; that you have it in your hands to make a selection and that is dependant entirely on what you feel that you need.

For instance, you may not need certain things that have a philosophical or a theoretical color. And sometimes we will go a little bit more in detail in such things on a Tuesday, but that you want to have something that reminds you in your daily life of something that can be

applied in your daily life regarding the ideas of Guedjieff. Wednesday is a better group for that.

The Fyiday, as you remember, what I tried to explain, Friday will be a different kind of group entirely. I will not be a group where I give lectures. It will be a group where we exchange ideas. And, for that, I will rely on those of the Tuesday who want to come on Friday and help in the respect of making out of that group a certain seminar so that one can asnwer the questions of those who are perhaps new or who have a certain curiosity to find out what the ideas of Gurdjieff are and to try tp, I wouldn't say argue, but at least to try to bring in words, or to put in words the ideas as you understand them as against whatever someone else might bring up from their standpoint and their own develeм opment or their own spiritual being, whatever it is.

So that the Friday will be much more of an exchange evening. And you may feel that in our own development that you are ready to talk a little bit more about such things as if you have friends; or what you would do as if then at such a time you would be asked what is it that really interests you in the ideas of Gurdjieff and what I could do to make it even so convincing that someone else becomes interested in it and wants to continue to to find out for himself. It is quite a difficult thing to do this, particular when, of course, you will be hesitant in answering the questions. And you will also be hesitant, I think, a great deal because I still am gere and you will be afraid that you might make a mistake; and, in answering, you probably will look at me every once in a whilw and say is it right or is it wrong or perhaps question me to add or not to add or to criticize.

But, of course, all of this you should be as free as you possibly can be regarding that what is now part of your life; and I assume that

certain ~~things~~ ideas are now part of your life and that from the stand point of your experience and not from the standpoint of your theoretical knowledge you could actually help someone who is in need if having a question answered.

It is not goint o be very easy. And those who come to Friday and I hope there will be ~~many~~ several who can come, will have to have the feeling that they are carrying the group with me. I happen to be there and it is a little bit more incidental than, let's say, on a Tuesday where ~~th~~ there is more of a concentrated point when I talk.

So, with this in mind , the three different kinds of groups, each person has the particular, here in this group, the particular freedom to select what they want to attend and at what time they think they ought to attend that. But if you do make a change, then ask me or find our or tell me or suggest it so that ~~at~~ least I am informed. You understand this now so that fron now on I do not have to repeat and that we can continue on the things that are really important; that is, work, how we live our life, what during the day or during the week we rememver of having tried and in what respect wo k as we understand it has helped us or has not halepd is and in what way can it help and should it help us and am I on the right road or not. These kind of things have to come much more to the foreground and you have to introduce it. That is, you have to bring your experiences. ~~Xxxxxxxx~~

You remember I said some times ago that in the next six months of this year the requirement is that you review every weekend, Saturday or Sunday, what during that week has meant something to your regarding the possiblility of being awake. ?And that you try to be more honest about saying when I have been lazy or I have not been able to do ~~or~~ I should have done better and I could not and what is the reason I did not. So

that you really take things much more to heart so that when you set out again in the new week that perhaps you set out on a different kind of a level to start with and that there is something like a prayer in this review of yourself of confronting that what you are with something that you would like to become. Or, to put it in other words, that you, in regard to yourself, bring your own conscience to the foreground and let it talk and you listen to it and to see if it has any kind of a voice. And when it has a voice, is it understandable to yourself? And do you for yourself know what is required and what you should do about it?

This becomes much more important when you will start to realize how difficult it is sometimes to put things in certain words, as perhaps you can find out on Friday.

But now, regarding again work and again seeing ourselves as we are and as we start this year and how we see it as an obligation for ourselves to mx remain honest and simple people and to try to continue to apply what we know and to try to work out the particular problems that we all have - without exception. We all have the problems, The problems may not always be the same but it is required that when someone tells something or says something that you listen. Do not criticize anyone in this groyp. Try to learn to work together. We are all different and different types and in different stages. But we never should criticize each other even if you do not understand or eveb if you think you are already a little bit farther advanced. If you are, show it in exactly that way that you do not get perturbed and that you let someone else also live if you can, if you can bear thar kind of manifestation of someone. That shows that you are advanced. And if you cannot do it, you are below such a person.

Now, what is there? What is there? We talked now. I am quite certain.

What is there that we can talk about and what can we find out?

John Owens: In my daily efforts to work, it seems to me that I have to return more and more often to what I would call the fundamentals. That is, observation. And that very seldom do I get beyond that; that I have to remind myself, "I sit" or "I speak". Well, some time ago I asked you about participation and it seems very rare that I even can bring that in to my effort.

Mr. Nyland: If you look at the day, today for instance, how often would you say that you have remembered work and that you have converted the thought or the feeling into the actuality of working? How often did you come to yourself? See yourself really?

John: I would guess maybe fiftenn or twenty times.

Mr. Nyland: When you have one, how long does it last?

John: Probably less than a minute.

Mr. Nyland: And then, after thar minute is over and after five minutes you remember that you have lost yourself, what do you do then?

Jphn: I try again.

Mr. Nyland: Are you sorry that you have lost it?

John: Well, I have come to accept it sort of as inevitable.

Mr. Nyland: But that is just it. You are already licked before you start. You see, there has to be something like gnawing, something that really starts to, like a hairy shirt, bother you. If out of the fifteen times, five times you will say, "God damn it, I will work" and really mean it - really mean it. Here I am. I want to be a human being. I want to grow up. I want to become something. And that simple exercise, when even because of certain accidental happenings I am reminded that it is necessary for me to be awake or to observe myself and it lasts only for one minute and than, after a little while, I come to the conclusion that I have lost myself, what is it in me that cannot maintain this and where is that kind of strength?

And I wished you would really, at such a time, swear and say it loudly to yourself. "What is in God's name the trouble that I cannot do this? Now, this time I wish and I now remember myself"; as if you, at that moment, exclude the rest of the world and let it stop as far as you are concerned. But you are at that moment interested in yourself only and that at that moment you say, "I will hang on now to remain awake as long as I can and I will do everything possible to stay awake. Regardless of whatever little things come in and will affect me, I do not want to be effected by it in the ordinary way."

I will lose it, yes, but I will come back. It will be difficult, yes, but it does not mean it is impossible. And not to allow the thought that I am licked and that I cannot do it anyhow. No, I can do it regardless of ten thousand times that I have never been able to do it. Ten thousand and one times I can. If I do not have that belief, I will always sit and think that I should have been able but I cannot do it anyhow. Then the conclusion would be that why try.

You see, it is contradictory because either one statement is right or the other is right. Either I say, "But I can do it" or I really believe that it is impossible or that I kind of expect it. Do not take away that kind of expectation. Miracles can happen. And you do not know when they will happen. They may happen now for all you know. But you sirely will not have them if you do not prepare for it. If you just accept and not suffer, I say, not gnawing within; something, something that starts to say, "But what is this that I cannot do it?" I still will admit that it is difficult and I will admot that I probably will lose myself. Yes, I have had that experience. I know I will lose myself practically all the time but someday, some time I will be successful. This constant belief that I must hope that I could become a

conscious man in some way, whatever it is, how far I am removed from that what I wish to reach. It may be here but I will constantly believe that I will continue in that direction provided I remain straight regarding the method, regarding work.

And the particular thing that always has to be applied: Am I objective, impartial regarding myself? This is the things that makes me lose it. Immediately when I forget about the impartiality, everything else will take over and I simply fall asleep. It is a lack of this application of the impartiality, to be objective, not to be identified. If I make that attempt I will stay awake. If I do not make that attempt I definitely will fall asleep. This is the difference. And that is why when I say that unless impartiality is mentioned in work, all the time people forget that that is the essential part of work because I can, in my mind and in my feeling, certain get pictures of myself one after the other quite easy. My memory is filled with all the things that I have done. And I still see it. But that impartiality only can take place at a certain moment. That is another question of how to introduce impartiality. But at least I have to say, "I want to be impartial."

Now the difficulty is that whenever there is something that is suffering, whenever there is something that I would like to have done way with, that I do not want to have - then I cannot be impartial. And the difficulty is the acceptance of that what I am, without having any idea of how it ought to be or eveb allowing a thought of that kind to enter that I want to do away with something. That is why I say, "I want to observe myself. I want to observe myself in order to find out what is my being. In my being I have no desire to describe it any further than I am suffering or not suffering. I simply am. That is

acceptance of myself as I am gives me the possibility of, at that moment, to be impartial regarding myself. And when I cannot do it in ordinary life, I must slow down and do it very slowly. And then take, whenever I say "I have lost myself" but now this time I will do it right, Maybe what I am engaged in was already too much.

What is this tremendous difficult? All the time that I am, when I am alive on Earth, I am effected by impressions coming in on me and my sense organs keep on functioning and there is a tremendous avalanche of energy that enters into me and that will want to go always in the regular way where it always has gone, thru my ears, the smell, my eyes, touch, everything belonging to my ordinary functioning of my ordinary personality simply has to go wherever it has gone before. And it is that amount of energy that I have to fight against as it were or introduce a little bit of a wedge of something inbetween so that it will not go always exactly the same.

So, let's say if it is fifteen times, five times of that are going to be observation par excellence. Something very sepcial. I do not care where you are. But you take your time. At that moment you say, "Wait a minute. I remember. Now I am. I was talking, I will hear what I say. I stand, I have a posture. I see it. Or, I sit. I have tensions. I know,I know. No one can tell me. I can see it. I can become aware of that, this, my body, functipning. And that I now accept. It is not that I wish it to be different. It is this way."

This I tell with my mind, you see. And it is still that kind of a mental process that preceeds the moment of awareness, but all the time now is like impressions being recieved from somewhere in me - my desire to be engaged in work somehow or other, being focused in my mind so that at a certain moment all this form of energy that what within

and is now focused in my mind regarding observation takes on a certain form of becoming aware. Otherwise I cannot explain it. I will always have the trouble that I keep on xxx saying I use my mind for a purpose which is the thought of work - and it is not work because it is a thought of work. And how to bring the thought to bhe recognition of awareness in a different part of my mind?

It is as if something in my mind, at the time when I try to focus certain things that have to do with work and my desire to be awake, which is also a term and it is ahtought of wanting to be awake; it is a wish of wishing to be awake. All of that is an ordinary process. And there has to ve a certain moment in which something must take place within me. And it is like a reconfiguartion of that form of energy into something that is sppcifically adapted to the possibility of moving over to another part of the brain. This is the explanation. It is something that is inside of me and now can move because the configuration is of that kind of, let's call it, molecular structure as such that it can go into the parts of the brain which otherwise are not touched. Then I am aware. You understand? Alright. Now be serious about it. In any event, have belief that it can be done.

Charles Wittenberg: This may seem like a formatory question but it really isn't. I have a lrage picture of Gurdjieff in my living room now and on one occassion a man came ro see me. And he looks at the picture and says, "Ah, Gurdjieff." I said, "Have you heard of Gurdjieff?" He said, "Oh yes, every educated person has heard of Gurdjieff." Well, of course this completely knokced me out. And I tried to ask him in a subtle way if he didn't find these ideas rather remarkable. He said, "Well, no more so than Mr. Sartre or maybe Christ or Buddha or so forth. It becomes a part of one geheral knowledge." And on another occassion ...

Mr. Nyland: Was that the end of the conversation?

Charles; Yes, I did not go on any more. I was dumb founded.

Mr. Nyland: He was in good companyx then.

Charles: Iwas just dumb founded. But it seems this is happening to me now because several people have mentioned Gurdjieff's name and I would always say, "Oh, do you know about Gurdjieff?" They say, "Of course, certainly." And I was just wondering, you see, I have never known that many people knew about these ideas or had even heard of the man because I certainly never had until several years ago.

Mr. Nyland: But you were uneducated.

Charles: Yes, I was. But what I am asking is what is it in a human being that could make him touch these ideas in any form, even reading Nicoll, and make him not recognize what we recognize? That is, is there some fundamental difference in Human beings?

Mr. Nyland: Yes, I think there is, There us a fundamental difference in the way one recives ideas of this kind, It all depends how you read or someone else talks to you and then, in what particular state you arel it depends on the type. For instance, you might take things in intellectually and enjoy it very much or you can read a book like 'Remarkable Men" and say, "How interesting", without any possible application to youtself or trying to become remarkable. You can admire him from a distance. You can even read Beelzebub like you read any other book, like Gurdjieff says, without any particular desire to apply any of the ideas and simply say, "Isn't that funny? How many descents? Oh yes, and America; ah, that is humerous, etc." You know, without being touched.

Don't you know, it is exactly the same people who sometimes are effected and at other times are not effected. You look, painting, music, nature and some people say, "Isn't that beautiful?" And another says, "Yes, I know; that is so and so." Whatever it is, you know. Someone says, "It is so lovely, a flower." You look at it. And the second person says, "Yes that is laburnum." Naturally there are in people -?- So now we see a poiture and it has to be according to -?- and he happens to know about Gurdjieff. It is an educated question so he belongs on the right side and of course he know.

I think that thirty years ago it was a little different. At the present time there are several people who have heard about Gurdjieff and also have written about him. And he more or less becomes, more or less, I would not say a known person, certainly not as well known as Christ as yet. But, in any event, it depends on how a person receives certain things. You read a book and you are touched by it and you give it to a friend. He does not see anything in it. Why shouldn't there be differences? Why shouldn't it be recived intellectually or emotionally?

Charles: But there was one thing in this conversation with this one person that I do -?- and I must admit that I said, "Have you read the books?" "Yes". And I said, "Well, for instance, the idea that man is a machine. Do you know of this?" He said, "Of yes." "And what do you think of it?" "I think it is probably true." And I said, "But this does not disturb you to the depth of your being?" He said, "Oh no; it is perfectly true."

Mr. Nyland: Well it is only his intellect talking or 'it is also true of everybody but me. You know, everybody is a machine but I am not.

Charles: But I began to see actually in this probably the simple essential problem of human communication of any kind; that we are up against various -?-

Mr. Nyland: Pursue it a little more because knowledge is skin deep very much. People who have one or two words and they can get away with it because the other person does not know thar particular word so they are afraid of talking about it. As soon as you try to find out what is x really meant, they do not know. You know, it is extremely superficial, the knowledge of people in general. They will say Sartre. Alright,"Now what do you know about him? Have you ever read anything? Do you know something about it?" Sometimes they do not even know that he has written anything.

You know, so continue and say, "What do you know about Gurdjieff?" "Oh, every educated person ought to know and I know about it." "But what? What do you know about it ? Havw you read anything?" Usually they have not. So they have read a review or read the Readers Digest or some

condensed form of some kind or some kind of a statement in an article of someone who has seen Gurdjieff and considered him a charlatan and all the rest.

Why should it, when I read the Bible, occur to me that I ought to apply the Bible for my own life at the present time when it describes conditions in Israel? It is fine as history so why should I take it for myself? I do not even take ordinary things of ordinary life to myself. I read about it; let's say a case psychologucally described by some psychiatrist. And I say, "Too bad; I feel sorry for the fellow he describes." I came across a book by Jules Henry called "Man against Culture." Have you seen it? Very interesting. It is interesting because it describes all kind of things as if I have never experienced them but the poor people who have experienced them I am very much interested in and I suffer with them - but I do not apply it to myself. And this is very often what happens. I love to read about things. I love to read about Gurdjieff. But why should he have a meaning for me? The thing that has a meaning for me is my food, sleep, my friends, a couple of dollars in my pocket and perhaps a very remote idea about Barry Goldwater. What else? What else is there in life except of course....

Charles; I should hopre there is something more.

Mr. Nyland: I hope sotoo. Then lets find out because we are talking now about the knowledge of the man regarding Gurdjieff. I do not know what particular profession -??* and in his profession he may amount to something. But maybe he has not studied Gurdjieff. Howmuch -??*

Charles: Well, let's put it this way, that some of the most unlikely people have recognized that face.

Mr. Nyland: That I believe. It is amazing that they even have bread of Gurdjieff. I remember once a conversation with someone. I was interested

in economics and he made the statement that the banks give you an umbrella when it is sunshine and take it away when it rains. This referred to credit, the issuance of credit and I was interested in credit as you know. And I asked him, "How do you know that?" And it was a very interesting conversation afterwards because this was an ordinary business man who I had never suspected of having any ideas about economics. And the reality of understanding credit in that sense simply amaxed me to have him make that kind of a statement. And it is a very good thing. Sometimes you turn up a real treasure and at other times you say, "Oh well, it is one of those."

It is so difficult to say what a persons interest is and how much is a reflex of what they have read the day before or perhaps even an hour ago. You know, pursue it. If someone say s something, and if you have now more people coming in -?- and the peiture is there and they say "Who is that?" Well, don't you know Gurdjieff? "No". Well, that is the end of that. But if it is "Yes, Gurdjieff, I know, I know. Wasn't he written up in Time Magazine once? Whatever you can find out. But find out what they know. As I say, it is skin deep. So, why would you expect anyone to take the ideas of Gurdjiegg for themselves and then apply it in their lifeunless there is something in them that is looking for the possibility of solving a problem regarding it and then Gurdjieff happened to be the kind of a person in which thet became interested. I doubt it very much.

I think there are thousands of people that are interested and honestly interested in many things in life but are not interested in anything that has not to do with ordinary life. Why are we, in general, very much interested in any kind of astrology or yogi or what was it the other day I read? Some kind of divination or some kind of a person who would -??-. Whatever it was, what is it that attracts one? Because

you see immediate results. You do a couple of breathing exercises and there you are. Oh my, you are worth ten thousands pounds, you know. You feel like ... what is it? Your body. Immediately when you see the results in your body you become interested in it. You know, you understand your type, therefore when you know now that you are born under such and such a sign and the moon is here and there is full moon in the sky and you feel well; then you say, "Yes, I agree with the universe."

You know, this is the difference between the ordinary things in ordinary life which have a vlaue and there is no denying that they can have a value. If I take breathing exercises, even diets, you know; certainly. But it is my body. And we are talking about something that is not your body, not primarily. Only afterwards can effect the body in a certain state of harmony. So, it is not at all that I, in trying to become spiritual, having anything to hive immediately that as a result I can judge by because I do not even want to look for the results.

When I understand Gurdjieff in the right sense, I do not want the results. I want to be awake. And the being awake has nothing to do with the results or anything desirable. Whereas, all the other things that people are interested in are something for them in which they enjoy themselves, even reading a book, sitting in fromt of the fireplace and having a nive book and curling up with it means that they have a sense of well being for them. And it is not that they are sick. It is only that happens to have a very nice -- like a cover on the bed when it is cold and you crawl under and say, "Isn't it marvelous?"

But in the ideas of Gurdjieff we are not talking about that. We are talking about somethin g that us almost outside of oneself. Sometimes we say, "Yes, why it is necessary that I ought to be awake? Why is it necessary to introduce objectivity?" I have to come to quite definite

conclusions that in the different directions that I have followed, I have not found a solution to that kind of philosophy for mysalf. If I found a satisfactory answer I would not bother about Gurdjieff. So, of course, I have to be a little disappointed. I have to have some problems. I have to have seen a little bit of the world. And I also know that in that direction, in that direction, in that direction it has not been any good. So, now I take Gurdjieff.

Now Gurdjieff says I have to become aware. Ahd I say why. So, first I have to understand why I should really be interested in objectivity. And perhaps theoretically I can say, "Yes, I can understand it that if I could become objective then I will be able to do away with my subjectivity or at least I can put it in the proper place." And, if that is the case, then I have to become aware of myself as I am. Again then I say, "Why shouldn't I be identified with myself? I love myself." When I do something, let's say, a certain strenght and I lift this up and I am proud of it and I tell everybody. And I am out of breath and I sat down and say, "ooh, that was a job, you know." So I expect tge other person to say, "Was it really?"Ach, you are wonderful." And then I have a wonderful feeling myself. I am appreciated. This kind of thing.

And Gurdjieff says, "Nothing doing. We do not pay attention to it." There is something else. What is it that I wish for myself as an aim? It is the building of something and the building that is not even noticable until I start living in it. And then perhaps, after some time with participation, I then could become a different kind of a man like, let's say, with yogi exercises. And therefore I do not want to spend too much time in going a round about way. Immediately, with yogi exercises, I am already such a marvelous person that really I can do

with four hours sleep. But everything has to do with the satisfaction of my body. Why is it that I cannot see it? Because my mind does not function. My mind is absolutely stuck on the way it is going. And the reason that I believe that I am after all not so bad is exactly that I do not want to give attention to anything that might criticize me of saying that I am not really what I should be because my mind helps me to overcomw the difficulty of living with myself. The explanation that I constantly have for myself that I am not so bad after all and that after some time I really agree with the way that I have done and that after a little while again that I will assume that everything that has happened was my doing and taken on, for myself, that kind of a vaity and respect and love that I do not want to give it up any more.

The accent is entirely different. That is why I have the trouble. That is why I do not want to accept these ideas of Gurdjieff and I cannot understand why someone else does not want to accept it when I understand it and I accept it. If I want to do something I expect that someone else, my best friends, will also like it exactly the same way p and they do not. They are not that kind of friend. But only when they have gone thru life and found certain difficulties that they could not solve, they are cpnfronted with something that makes them suffer and then, what is it that in Gurdjieff could help as ideas regarding detachement or freedom or relaxtion, also in the first place of the body.

It is the thing to start with. But fortunately it is not only the body. When work starts to develop and really develop gradually in such a way and evolve in onself, one says that it is not only the body but that the body simply is the little house where now the other functions take place; and that under the influence of trying to become objective re-

garding

my body, I could become objective regarding an emotional process or an intellectual process. And that out of that something else starts to grow that when I, when I am awake and I acquire an enormous amount of energy during that time, that I almost am ashamed, not knowing what to do with it because I have not even sufficiently prepared for it.

But all these things, that have nothing to do with ordinary life and they do not give one any particular respect from other people and I cannot expect them to look at me and say, "Look, there is someone who is interested in Gurdjieff." They do not even know it. We are talking a different kind of laguage. And therefore the people who say, "Yes, I know about Gurdjieff", they do not belong. For them it happenes to be just a little work that they by chance remember. And, if they do, then by all means find out how much they know. I hope you will find many people who look at the picture.

Charles: There have been quite a few already.

Mr. Nyland: Well then, we can expect quite a few reports.

Taylor Morris: My question is very close to John's. It is about deposits or building slowly and gradually. It is very hard for me to know for sure that I am really depositing something or that I am building something. -?- if I can explain to you some certain things that I have done, if this is an example of building or depositing something which eventually can grow to form something. I ask this because many times it seems so far away, anything that you can get your hand on; just in the same way that a habit is not seen to do anything, let's say, wrong in itself but that habit multiplied, let's say, by a million times can do something on the negative side. Perhaps this kind of deposit I am talking about, done a million times, may deposit on the positive side. But in trying to come to myself ...

Mr. Nyland: Can you have negative deposits also? You do not have neagative deposits?

Taylor: I am afriad I probably do have many.

Mr. Nyland: No Taylor. Why deposits?

Taylor: It is a term that ...

Mr. Nyland: Yes, I know. Yes, deposits in the bank.

Taylor: Let's say then building something very slowly little by little. Is that okay?

Mr. Nyland: I do not mind. I do not mind that you talk about deposits. But, you remember, we always siad we have to be up to five hundred dollars before you can draw on it.

Taylor: I am not talking about drawing on it. I am talking about deposits and evebtually drawing.

Mr. Nyland: Do you know when you have worked?

Taylor: I think so, yes. I know when I have tried.

Mr. Nyland: That is all; that is all. Do not bother about deposits. The fact is when you have worked there is a deposit. Hoe much? I do not know. It does not matter. If I live for the sense of acquiring for myself being, I am only interested in being. Having reached that level, I could, from that level, do certain things. But my interest is not to do certain things. My interest to become aware of to become aware. My deposit is when I am aware? How much? It all depends. Maybe I make a tremendous effort. At a certain time I put in an awful lot of energy. That is a big deposit.

Taylor: Is it? That is what I am asking.

Mr. Nyland: You wake up, you will find out. You know for yourself. You say that when you have worked you know it. Youk have made an attempt.

Taylor: Yes, sure.

Mr. Nyland: How much it was compared to other times when you also have worked, you can answer your own question. Why put it in such terminology? It is not necessary. I do my best, you can say. I, during a conversation, I lost myself many times but also many times I see myself. I see myself sometimes a little bit more intense. When I feel that I have lost myself and I feel badly about it, I now make a special effort so the

deposit will be in accordance with it. But why tie it to the deposit? Work means deposit. You might say I have to have belief that whenever I introduce something that is close to objectivity or eveh reaches it, or even is so much objectivity that it does not allow any subjectivity, or that is a mixture of a certain percentage of one percent all the way up to ninety nine percent of objectivity, all that determines how much energy will glow in the right direction in myself whenever I am awake.

Do you know the difference in twilight, a little bit more and a little bit less light? It is slow. But you know there is a difference between eight o'clock and nine o'clock at the present time, and you say it is a little more light. So, when I look back even and I remember how I was, what was my behavior, and I use my ordinary process of memory and I describe for myself a certain state in which I was and I say, "Yes, at that moment I did remember myself. It was a moment in which I was really all there. I was awake to myself. It did not last but I saw it and I could describe absolutely the same as if it now happened; it is still there".These are moments that are gradually a little bit more in the light. Deposits are all the way between midnight and midday. The introduction of a little bit of this and the elimination of a little bit of the darkness. So, why bother about that? I am interested in trying to get to twelve o'clock, as one hundred percent. I know that it is impossible for me right now. Maybe ten thousand years from now I canm do it.

Taylor: Well, I am asking ,,, I am not looking for withdrawals; I am not asking to draw out. I am saying it only because it is my hope at least that my general level is better because I have only had four or five times when I was really I feelawake, and that has been in a period of five or six years. This in very very short periods of time, not more th n five or six seconds. So, I hope that my general level is better so that I am not so astounded by that kind of thing.

Mr. Nyland: How often do you see yourself during the day?

Taylor: Today I had a very good day.

Mr. Nyland: What do you call a good day?

Taylor: I must have tried at least about fifty times.

Mr. Nyland: That I would say is a good deposit then. It may not have been successful in reaching a conclusion or a result. As I say, when one is interested in being, one is not interested in the activity of being. That is another step. It is the ability to do with that what I have. It belongs, of course, to a person who has to continue to live moment after moment. But I am interested in having a moment of awareness and many moments of awareness and as intense as I can make it at that time. If I have a taste of something and say, "Yes, I was all awake, that I remember, I was there. No one can tell me any more that what I already know. And that when I said certain things to so and so and I see myself standing and other person right there, we shook hands, and we said this and that. I was present to myself and partly impartial, that is, I heard myself, I hear my voice. In the midst of it, when I came as it were to myself, I then said ah, but here I am and I remember that I changed my voice. And then I introduced something of that kind of, I call it awareness for lack of a better word. I gave it, as it were, whatever the process of manifestation was. I gave it a character.

You see, my ordinary process in ordinary life, my manifestations and my behaviour forms are that what I am as personality expressing itself. Now when I am awake, something is as if I introduce into that form of behaviour a certain qaultiy. You as writer must understand that. I use words and sentacnes. And here it is, I read it. It is a good paragraph. It is factual and the words are alright. It is -?- and still it does not have what I want to communicate. I would like to

communicate a feeling. I would like to communicate something that creates an atmosphere. I would like to put there somwthing that is not in the words; I say, inbetween the lines. But, in any event, that when I read in a good kind of state, that is, more or less being, that it is possible that I can be effected, that I get something else which is not the words and is not the sentancex construction. Maybe it is in the sound of the words if it is read aloud. Myabe it is in the punctuation. Maybe it is at the time when I want to take a breath in a sentance and in that moment, when I take a breath, the preceeding part of the sentance seems as if it dissolves into something with which I now continue to read the next sentance. That I call a style; something that belongs to me. That is, simply using all the attributes which are at the disposal of anyone else but it happens to be in such a way that they, in combination with each other, produce an effect.

Now, when I behave, I am like an ordinary person Now I think of work. I say I must make an attempt to be awake. And at that moment, when I am now awake, ny behaviour (perceives?) I called it elixer, something as if at that moment it is imbibed with something else and permeates it. You can understand that. Here I have a certain form, a material form and it is a body. And now I wish to become aware. And this awareness creates a possibility of the use of a different forms of matter, much lighter, less and less dense, to permeate me as if it xx ether. It is an example we know. As if my body, being porous, is not imbibed by an atmosphere which forst was outside and now, all of a xxff sudden, comes within me and is there now part of me, the same shape, and I call it Kesdjan. And it is now as if, because of this introduction of this new kind of substance, I am transifgurated. I am changed, converted in to another kind of quality but still I appear as if I am just an ordinary man. In reality I am not, I am here. I have a being of a

different quality.

You see, you can call it a deposit if you like but it is limiting it. I have no interest; I only have interest in the fact of being. And how can I, with ordinary life, being at a certain level of being, how can I now make this level as it were rise above that what is it; introducing because of that a certain form of freedom and start to operate from that with the behaviour form exactly the same was a s before but this time as if I retain something and, instead of being acted on, I start to act. And I use exactly the same form but this time with a color which is different or has a certain permanancy which the other did not have.

With this, I have a taste. I have a taste of being. And at that time when I say "Yes, with this taste I can now know or I can now feel in a different way, but in an entirely different way, that my ordinary functions cannot be compared because the level of being with thzt I have reached as now the same expression - but apparantly the expression is not everything. That what I am inside is the thing that counts. And so, when I say I have to wake up, it means I continue with life but I withdraw and look at my life from another standpoint.

Let's say it differently. I behave as a personality. All kind of manifestations, all kind of forms of the body of my functioning, my feeling, and mind, all of that functioning. I am a human being. And there is something in me that would like to take over. That is, it would like to sit on a throne inside of me and at the same time leave everything the way it was but being directed from a different place.

You remember Atlantis? They made a mistake because they put in new people. And they thought it was necessary to have new people. And everything was, of coutse, not understood. Then they put the old people back and everything functioned again. If I run away prematurely from

the functioning of my body, I have nothing where I can live. And so, for the time being I say I will continute to direct my body but from another place in myself and not only on the periphery. -?- If I move the capital of Brazil to Brazilica or whatever it eas, the government continued exactly the same way but it was directed from a different place. Maybe it is directed also from my mind but from a different part. Maybe my body can become something different although not in any outside appearance but, in its reality of its own existence, being less dense. And it can be at such a time as if I wish my body to continue in the way it is not doing. It is quite alirhgt. But at any one time when I say, "Now is enough" I can leave.

So, work has an entirely different kind of a meaning, It simply means that when I behave, I continue with the way I am. I have no reason to change. If I wish to change, it is in order to enable me to wake up to the fact that I am. I want to take away the possibility that it continues the way it wishes but I do not want to change its movement; only I want to direct it. So, my attemps during the day: Isee myself. Let's say I talk. I am in front of a class. Here I am. The boys sitting there, watching me, waiting for the next word. I stand there. I have a posture. Do you stand or do you sit?

Taylor: It varies.

Mr. Nyland: You can vary it? You can sit down?

Taylor: Yes.

Mr. Nyland: And when you stand you have a little bit of a desk in front of you?

Taylor: Yes.

Mr. Nyland; You put your hand on it. And you continue to talk about Shakespeare and you put your hand there; the next time Bacon. What is the difference? You continue. Hut the direction if different. And

every time you see that and you become aware that you are standing, your voice is coming from you, the posture is there, the movements of your hand, the feeling, the touch, the sensation of yourself, of being there, of moving, your muscles changng, walking up and down, touching the floor, all thru out your body it becomes an object. You are, yes, you are talking. You are functioning professionally. Certainly, you are a personality.Where is that other that now that is interested in the continuation? And, with that, you wake up to the face that that is there and that something in me, wherever it may be, has pervaded me so it can become aware of the existence of myself and seeing myself behaving. Alright?

Terry Owehs: I want to ask you about the difference between as if, an experience that is as if and an experience that is reality. I have a question about it. Should I be able to know this of an experience?

Mr. Nyland: The difference of as if; where as if goes over into reality?

Terry: I don't necessarily mean the place where it changes. I mean, if I have a specific experience, whould I know which it is?

Mr. Nyland: That I think you should.

Terry: And therefore I feel that there is some doubt, then I really should assume that it is as if.

Mr. Nyland: You function as if it is. Then there is no more doubt. But it may not be reality. The difficulty howevere is in the as if that I become identified with as if. And the solution for the as if is that I non-identify. Then me as if becomes as.

Terry: How do you mean non-identify?

Mr. Nyland: I am so interested to see a thing as if, that I am constantly identified with that what I would like to see - which is not. You see? So I lose myself in that. And in order to dissolve the as if into reality is to introduce objectivity regarding as if.

Terry: Regarding as if? I am talking about an experience where I already believe I have objectivity. Then, objectivity regarding as if? I don't understand that. Could you say it again?

Mr. Nyland: If I try to see certain things as if, I am fully aware it does not exist xcmthexwisxcXcxo because it is not reality. Otherwise I do not need as if. As if assumes that it is not as yet. You see, so now, by wanting something to exisr which is not in existence, I become identified with that what I believe ought to exist. This is how I am identified.

Now the solution to the as if problem is that I dissolve my identification with that, Then I reach reality. I have compared it minus times minus is plus. It is exactly that. It is the solution of a paradox. And all these things, as concepts, belong to the same kind of group. When I assume that I have and I partly know I do not, I function in accordance with what I think I have. And then, on that basis I perform. And at times when I want to change it inot the actuality of my existence, I have to become free from that what I perform. Then I am.

Elliot Nelson: Mr. Nyland, Mr Gurdjieff talks about the xxix state of divine reasoning in regard to permaenent results. What I would like is, I always thought that divine reason is not in any way a thinking process. And if it is not, I would like you to give some smattering of what kind of state it is and how to recognize it.

Mr. Nyland: Is understanding a thinking process?

Elliot: No, I do not think understanding is a thinking process.

Mr. Nyland: That is right. It is a mental process.

Elliot: It is a state of consciousness.

Mr. Nyland: Yes, it takes place, however, in the mind.

Elliot: In regard to -?- of data or -?-

Mr. Nyland: No, no. *???- but understanding can be there without the thought as we take it as an intellectual process. And therefore understanding can also take place in hte mind as a mental process by which I say I have a certain amount of knowledge which has reached me thru an understanding.

Elliot: Which is like a feeling perception.

Mr. Nyland: Yes, it is probably more than that. I think it is when one is more ingaged totally in the particular kind of activity that one reaches as an experience, the understanding which is formulated or possibly can be formulated in the mind, But I say I think the understanding - it is not the same as having the knowledge previously. So, I must make a distinction between a thought process where my mind is being used and all kind of other processes which are mental but are not thought processes. A thought process also can be quite different kinds of thought process. Associative thinking process is a different thing from formulatory. Pondering is a different kind of a process. All of that takes place in some part of my mind and I can sibdivide it in my mind in a variety of different ways. All of that I call a thought process. But when I come to the level of a different kind of being, I call it an understanding. When I call it divine reasoning it is an insight.

Elliot; It is based on your total amount of data on a feeling level.

Mr, Nyland: Not necessarily.

Elliot; Almost.

Mr. Nyland: Yes, that is right. That is the way it reaches. Insight reaches me thru a higher feeling. I then come to an understanding. I have to use a terminology belonging to this worled.

Elliot: Later it becomes data or conclusions.

Mr. Nyland: Conclusions of a being, of a realization of existence. It does not mean as yet it is necessary to use it. It is simply a state, That I want to use it is another process. That is, to be able to make it fulfill its function. A thing can exist without fulfilling its function.

Elliot: Like a thought can exist before you manifest it.

Mr. Nyland: Like a human being can exist by itself without fulfilling its total function of its own being. And that therefore, for the necessity

of that expressing itself, I go thru a different kind of process. I think absoluteness can exist without being manifest. But there is no objection to manifest absoluteness in the form of E rth or in the creation of the universe. It remains the same, exactly the same. This is divine reason.

May Rips: I -??- in connection with what you suggested of reviewing at the end of a week and trying to see where we were identified and how we were taken up. And at the end of last week, Saturday, when I sat x tried to review each dat, I -?- found there -?- four times during the week where I felt I was relatively free from identification. And in seeing that and in trying to see what it meant, how to apply it in my life and what you said tonight, looking back of these times, they were times when I was quieter, when I was more contained and I was more myself. It sounds funny to say that in this connection but it is true. And there was this thing, a similarity that ran thru these times. So now I can connect them up. I was trying to figure out what to do with these times and now I can connect those times and see what was the same each time. And so I thought to myself, Well, how, what will I do this week and how will it effect me this week just to continue. I suppose it allows one up a little bit; it makes one more careful.

Mr. Nyland: Yes, I think you will probably remember last week. You remember at certain times when there was a good opportunity and you were awake and that you say to yourself on Sunday, "This coming week perhaps I can create -?-."

Supposing there was a situation in which you have lived thru the week, and you remember it, you see it as something that was very opportune, very useful. Now, I am interested in making as many useful observations, as many experiences of trying to be awake. You see, this is what I set out with, There has to be a motivation of wanting to work. The reason why I want to work is because I feel that it will give me something ...

May: It is more desirable.

Mr. Nyland: Whatever that may be. I mean, whatever the reason for work is, we leave it out. I have made up my mind I am interested in work and I try to do something regarding work, whatever I can do. Therefore, when I now look over the past week and I see there have been a few moments where I actually was all there, or awake to myself, I say, "that

was desirable". It is good from my standpoint. I now would liek to have more situations in like that in the coming week if I can make it. If I can make it, so much the better. If they happen accidentally, alright - I will try to accept them. But I will make them.

Supposing I remember of last week it happened to me that when I was drinking some where. So I say, for this coming week, maybe I can use it. Myabe I put myself again in that kind of situation and see if that what happened before, will it happen again. When I make it, will my attempt regarding that what I have once experienced, will it be again possible for me to make the attempt now in order to experience an awareness? I place myself in situations in which I know been condusive, have been helpful. They have meant something to me. They may not be difficult or easy; I do not know. In any event, the result was that something happened to me in which I was, during that week, a little bit more awake at certain times and that is a desirable state. So I say, I will try again. Maybe it can come.

You sit in an office. So and so comes in. There was a realization over the telephone. You got up. You worked hard. You saw yourself that way. You know, whatever it is during the day, you remember now; and during the week you remember that was an uncomfortable situation, driving a car and a policeman --- it is a good opportunity. I used it. I remember how one day I left the office just like that and found myself on the street without --- I say, now why should it happen like that? I say there will be one day where I really will know that I get out of the office and on to the street and I will lnow it. I say, I remember last week when I woke up it took me three hours before even I thought about the possibility of Gurdjieff. I say, now it is not right.

May: There is so much xxxxxxx contrast.

Mr. Nyland: Yes, but you see, it is like xx this now (ED: indicates up and down)

and I have often said it has to be like this. It has to be an even continuous flow, with a little bit of variation, of course. But it has to be a sustaining note. It has to be a totality of harmony which is made up of this and made up of this and the totality of that kind of harmony is that kind of music of your own sphere. It becomes for me the level of my being. And I try to take out what is already approximately that what I would like to be and I try to increase it, put more and more and more in it. I make these attempts by creating conditions of that kind - a slow process.

It is like creation of stars. And I am busy painting them on my sky. I would be wonderful, you see; one paints ones own universe. It has a good emotional quality. When we talk about a world - and I people the world now and I have to put in it all kind of things belonging to my world: A little bit of furniture maybe I make, you know; and some color and som perspective and a certain vista and all of that. And I look now at my world as if I want to have a picture of that in my mind all the time. And when I try to keep it in mind, it starts to disappear out of my mind and finally I find it in my heart; and then I live.

All creation of that kind starts with a concept and it always slips down as it were to my heart and then it is re-affirmed. And from that it starts to evolve further. Maybe we can work this week. Simple things you know; very simple thing; not high-faluting, not highly intellectual, nothing special. We get a day, a day ahead. The first breath, that you become conscious. I am awake. Here I am. My eyes are open. Then my I is open. And with that the day starts.

You see, it is a prayer. At that time, when my I comes in, it is a prayer; gratefulness for the existence of myself for having the opportunity to live again that day and to use it to the best advantage for myself on the road to freedom. But again and again and again we must

work. We must try really. Good night everybody. See you nest week.